

W. H. Miller

A
W A R N I N G
AGAINST THE
D E C E I T
O F Setting Up
Man's Reason,
As JUDGE in
Spiritual Matters.

First written in *Latin*, by a German Noble Man,
A. V. F. and Printed 1644. Then Translated
into *Dutch*, and Printed at *Rotterdam*, in the
Year, 1674. And now Translated into *English*,
and Printed

By a Lover of Truth, **S. Crisp.**

Coloss. 1. ver. 21, 22, 23.

*And you that were sometimes alienated, and Enemies in your
Minds by wicked Works; yet now hath he reconciled,
In the Body of his Flesh through Death, to present you Holy
and Unblamable and Unreprovable in his sight.*

*If you continue in the Faith, grounded and settled, and be not
moved away from the Hope of the Gospel, which ye have
heard, and which was preached to every Creature which is
'under Heaven, whereof I, Paul, am made a Minister.*

PRINTED in the Year, 1677.

W A R N I N G

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1862

TO THE
READER.

Courteous Reader,

11 May 42 Hareley
your Res
THIS short TREATISE with which thou art here presented, is a Fruit of that pure living Tree of Righteousness, which in all Ages hath Afforded Food and Refreshment to the whole Heritage of God in all Nations; and whosoever in the darkest Times have truly waited to be fed and nourished by it, have always found it to give them Wisdom and Courage to appear for God against his Enemies, and the Lord by his Divine Power hath been their Support, and enabled them to endure the Reproach and Contradiction of Evil Men, and at last crowned their Sufferings and Testimonies with Honour and Esteem, among whom this Author, Abraham Van Frankenburg: Though he were, as to this World a Man of Honour and Repute in his Days; yet because he could not run
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TO the READER.

along with the Current of the Corruptions of his Times, but bore Witness against them, could not be free from the Reproaches and Reflections of Ungodly Men, but was by their fallen and corrupt Wisdom rendered as an Heretic, and Dissenter from their Churches and ways of Worship that then were in Fashion in those Countries; howbeit he was secretly supported by a Divine Hand, and wrote many Good and Godly Testimonies upon divers Subjects, which as yet have not been seen, that I know of, in our English Tongue, nor in any other than in Latin; till of late I finding one to have taken the Pains to Translate this little Piece into Dutch, thought my self engaged to mine own Nation, to let my Country Men have the View of it in our own Language: Although it hath pleased God, in his unspeakable Love to us, to raise up, even in our Nation, the glorious Testimony of His Power in a larger Measure since this was Written, according to the Prophecy of this Author: Yet there is Comfort and Service to all the Upright in Heart, to behold the Ancient Glimmerings of that Blessed Day Spring, with which we are visited. And it may serve

TO the READER.

serve to stop the Mouths of those who upbraid the Work of God in our Day, and the People that are his Workmanship with Novelty, when they see Testimonies to the same Truth, of Ancienter Date than they would allow unto the Discovery and Preaching of it.

For my part, I can faithfully declare, that I have not altered nor added One Sentence, but, with an Impartial Mind, Translated it as I found it, having nothing in mine Eye but an Universal Benefit to the Men of this Nation and Language: And my Desire is, That it may be Read with a Single Mind, and be received by every One as a Check to that Querking Witty Part that would seek to shew it self in the Divine Things, and go about to Establish Truth by that which is not born of it. And I farther desire, That all may take the Warning here given, and never attempt the exalting their Natural REASON and PARTS, when they have to do with Divine and Supernatural Things: But that the Dread and Fear of GOD may rest upon all, and the Leadings of His Holy Power may be minded above all; so shall His Holy Name not be taken in vain, but shall,

TO the READER.

by His own Divine Pure Meanings and
Leadings be made glorious over all; which
is the Labour and Travail of him, who is
thy Friend and Well-wisher, whether thou
be at present Friend or Enemy, for I am
a Lover of all Men, and above all of the
TRUTH,

S. CRISP.

London; this 8th of the 12th,

Month, called February,

1676.

A WARN-

*A WARNING against the De-
ceit of setting up MAN's Reason
as Judge in Spiritual Matters.*

CHAPTER, I.

NO Man of sound Judgment will deny but that it is highly needful to examine the Foundation upon which the many Sorts of Christians of our Days do rest and depend; and in particular, that Light whereby those are led, who are called the *Reformed*: And also that natural Reason which some are not ashamed to boast of as their only Leader: and especially in such a time as this, in the which Men have rejected the *true, living, and inward Knowledge of God, and His Anointed*; and also of his *Holy Spirit*, having never known the true and certain Operation of it in *Man*, in *their own Particulars*; but have placed their Reason in the midst of the Temple of God, in place or stead of GOD, and his *Divine Light*, as woful Experience doth witness; as also the Writings of many, amongst which, especially one lately given out, *Answering for the Idol* REASON.

Therefore it were to be wished, that this Idol were at one time or other brought to the

Day, and convinced of his Falshood and Deceit by the true *Light of Truth*, which is the true and right *Reason*: I mean our Lord Jesus Christ, who is *manifested* by the *Word* he thro' the Holy Prophets and Apostles hath *spoken* to be that Essential Word of G O D that is *living* and *powerful* in all those that believe on Him; and is that *Reason* which is Everlasting with the *Father*, by whom all things were made, which in time appeared, and at last became *Flesh*; not to walk after the *Flesh*, nor those that lived in it; but that he, for our sakes, might *Crucifie the Flesh* in it self first, and afterward in them who truly believe in Him, who were, thro' Sin, *dead in the Flesh*; and that he might make them *alive in the Spirit*, and in a *Spiritual Life* and *Reason*, which is *Christ in Us*.

And it seems not to be without a particular *Judgment* and *Providence* of G O D, that they themselves, who are the great cryers up of *Man's Reason*, have in their publick Writings so notably drest themselves in the great *Whores Colour*, that all that are honest may clearly see them; for they have set their Reason (thro' their whole Writings) to be the *Judge of Scripture*, and of all *Controversies* thereof, above *Faith* and above *All*; yea, above the *Light*, and above the *Manifestations* and *Teachings* of *God's Spirit*: what is this but the manifest, and most destructive Idol *Antichrist*, and is that Spirit which sets up and exalts its self above all that is *Divine*.

Had the Author of the aforesaid Answer

meant the Reason of the *New-Born* or *Regenerate Man*, he had said something like; but then he must have distinguish'd first, what the Reason of the *Regenerate Man* is, and whether it be that same which is now adays used amongst People in their *Teachings* and *Disputations*: but the daily Experience, and the Works of most Men witness the contrary: But seeing he doth not distinguish, it appears clearly that he means that Reason which we receive from our *Parents* in the *Fleshly Birth*; which Reason is no other than the *Old Natural* and *Carnal Man*, and is come forth from the *Old Natural* and *Carnal Man*.

Now the Scripture teacheth, that the *Old Man* must be put off and Crucified, and not set for Judge in Matters of *Dispute*, and much less to be holden for the *Highest Light*, and especially too in the *Opening* and *Discovering* the *Holy Scriptures*: but the Scripture saith, *It is corrupted in the Concupiscence and Lusts, and is Blind in the Things of God, and counts them Foolishness*: And again, *The Natural Man understands not the things of God, nor of his Spirit*. And it is certain, *Flesh and Blood shall not enter the Kingdom of God*; nay, *The Wisdom of the Flesh is Death, and is not subject to the Law of God, nor can be, but is Enmity against God*. Now if we must subject the Scriptures, and all Religious Matters of Controversie, to the Reason of the *Old Blind Fleshly Birth*, then is the greatest and most hurtful *Antichrist* set up,
and

and all the powerful Workings of the Essential Word of GOD, and also of the written Word, and the whole Aim and Purpose of *Christ's Merits and Sufferings*, and all that He hath done for us, is at once laid wast and overturned: and *Faith* it self, which is the only Means of coming to the *Righteousness, Light and Power of Christ*, and so to the *New Birth and Eternal Salvation*, must thereby be made subject to the *Judgment of Our Reason*, and so be corrupted, and be made unfit to take heed to the working of the *Light of God* in us; and that which ought of right to be Lord over the *Reason*, must be made shamefully to serve contrary to all true Grounds and Principles of *Divinity*, and contrary to the expresse Testimonies of *Scriptures*, and of *Christ Himself*: And hereby would the *Principle and Foundation* of our *Faith and Salvation* be overturned, and turned to a *Damnation*, though it were given us for our *Preservation*; and in Conclusion, all certain Knowledge of *Salvation* must cease, and all *Divine Teachings* which God hath given in by his Holy Spirit, would be changed for *Vain Philosophy*; yea, at last to a Devilsh Cunning and Knowledge, as we daily to our Sorrow do already find it.

I may not therefore forbear to warn all Christians in general, and especially those called *Reformed*, of this *Universal Peril*, which the general Preaching of *Divinity* at this Day stands in, that they may shun this alluring and corrupted *Reason*, which in shew is sharp and

and cunning. And to shew you before your Eyes the *Cursedness* of this Great *I D O L*, and according to my small measure, to bring you again to the *Simplicity of the Faith*, and to a *subjecting* you to the *Light* of understanding in Obedience to *Christ* and *His Word*, let all godly Souls, who do in their Hearts mind *Christ*, the *True Faith*, and the *New Birth*, and who seek after the *Assurance* of their *Salvation*, not in themselves, nor by their Considerations in the *Fleshly Reason*; but in *God*, *His Word*, and *Power*: I say, let such be Judge in this matter; for my part, it is enough for me to have made a Beginning in this Work, God shall at one time or other make manifest, and reveal more and greater things, and bring forth some that shall fall upon this *Idol* with a stronger hand. In the mean time, Men may see how *Luther*, a Restorer of Gospel Light, hath, in all his Writings, discovered and made manifest this *Idol*, and hath pulled off her Whores *Mantle*, and shewed all her Adornments to the whole World, and hath lustily beaten her with the *Weapon of God's Words*, and hath set up a far better and *Diviner Principle* in her place, namely, *The Faith in which we through God's Light are Enlightned*: It is this through which we are enlightened, justified, new Born, and made living Members, wherein we also come to be founded upon *God*, and *His Word*, and to place our Rest upon *Christ Jesus*.

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CHAP. II.

THE Heart of Man is desperately wicked, and who knows it? And all the Inventions and Thoughts of an unregenerate Man are daily wicked, who will trust them? And indeed all the ways of a Man are pure in his own Eyes, but the Lord weighs the Spirits; we see what is become of the most part of the wise Men among the *Heathen*, by their making such Use of their *Natural Reason*; how they are become *Vain in their Imaginations*, and how their *Foolish Heares are darkned*: we see also how *Paul* forewarned and exhorted the *Colossians* to beware of *Philosophy*, which is built upon *Carnal Reason*, and is not subject to *Christ*.

Shall we then trust the *Government of Our Understandings* upon this *Light*? Shall we set up this to be *Judge in Holy Things*, and things concerning our *Salvation*? Shall we measure the *Holy Scriptures*, and the *Openings and Applications* thereof by this measure? Shall this be the *Rule of the Mysteries and Unsearchable Wisdom of God*? Shall we conclude and limit the *Endless and Infinite Wisdom of the Infinite God*, in the *Corrupted and Defiled little Shop of our Corrupted Understanding*? What shall we Answer God with when he searcheth us as he did *Job*? And when he Queries with us in the *Whirlwind*? Or when he comes to talk with us, and deal with us in his fierce Anger?

Christ Jesus learns us quite of another manner, when he saith, *Verily, verily I say unto you,*
except

except a Man be born again, he cannot see the Kingdom of Heaven: and again more powerfully saith, *Except a Man be born again of Water and of the Spirit, he cannot enter the Kingdom of God*; and presently he gives the Reason, saying, *That which is born of the Flesh is Flesh, but that which is born of the Spirit is Spirit*. How doth the Doctrine of the fore-named Author, and of all those who set *Man's Reason*, without Distinction, to be Judge of the Truth of Scriptures, and the great Principle of Knowledge in Divine Matters, and in Disputes about Religious Things; I say, how doth this accord and agree with the Teachings of Christ Jesus. O ye blind Leaders of the blind! And how doth this your Doctrine agree with your Arguments against the Roman Catholicks, when you tell them, *That the Scripture must be the Decider of Controversies in Religious Matters*? Then comes he forth with his Reason, and gives a Judgment concerning the Scripture, and concerning the Theological Dispute. Doth it not herein plainly appear, That the Use you make of the Scripture is but only according to your own liking; and to give your Opinions a colour ~~and~~ and pretence of Truth in the Eyes of Men, that the Word and Spirit of God might not be Lord, and have Dominion over you. And doth it not hereby appear, That you are as much in Ignorance concerning the True Knowledge of God, Christ, the Holy Spirit, and of the Holy Scriptures, as the rest of the World are, only desiring to pass among plain silly People,

People, as Learned Men; and so have your Wages, and your Reward in this World. O ye Hypocrites!

Where is now the *Mind of Christ*, which the not having of, Men are none of his? Where is now *Christ* himself within you? and where is the *true Faith* which hath Power to bring down all high things that exalt themselves against the *Knowledge of God*: and which lead Captive every Thought into the Obedience of *Christ*? Shall *Our Reason* judge of the *Divine Oracles* which the *Holy Ghost* hath brought forth through the *Mouth of the Saints*, when as the Men of God spake them not in their own *Wills*, but as they were Led by the *Spirit*. How shall our *Corrupt Reason* discern the *Mind of God*, and the *Mind of his Spirit*, which stands in quite another Principle, and belongs to another Kingdom? Shall *Man* judge of *God*? Is it not fitter that *God* be the judge of *Man* in the most inward of his *Conscience*, in his *Reason*, and in his *Spirit*?

Now I say farther, that if a *Regenerate Man* should alone depend upon his *Reason*, otherwise than as his *Reason* hath a *true Dependence* upon that *Eternal Reason* and *Divine Light*, which lighteth every *Man* that cometh into the *World*, Joh. 1. ver. 9. as the absolute Decider of Questions touching *Divine Things*. He would do great Wrong and Dishonour to *God the Father*, who is the Creator, and to *Christ his Son*, who is the Saviour and Redeemer, and to the *Holy Ghost*, who is promised to be a leader into all Truth, and is the only work-
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er of the Regeneration. And such an one would soon set himself, who is but a Creature for God: his own Reason for the Divine Reason, and the *Workings* and *Motions* of his own Spirit, for the *Workings* and *Motions* of the Spirit of God; and so never come to know that *Regeneration* that gives a sight and entrance into the *Kingdom of Heaven*, because such are not subjected with all their Light, Reason, Power, and Motion under God: And there lurking still a secret *Deceit* under that, such are not given over in their whole Heart, Soul, Mind and Strength, to the *Light* and *Operations* of God: Therefore, according to the Words of *David*, cannot their *Unrighteousness* be forgiven, nor their *Sins* covered, but are still imputed wholly to them, *Psal. 32. v. 2.* For they only are reckoned Blessed, whose *Sins* are forgiven, and whose *Unrighteousness* is covered, in whose Spirit remains no *Deceit*. But after this Manner abovesaid, should Men retain still in themselves the greatest and most *Spiritual Antichrist*, which is called *I*, or *self*, which is a Cursed and Damnable Idol before God, and all his Saints,

Yea farther, such a *Regenerate Reason* that sets it self up as a Judge, and continues not in Subjection to God and Christ, and his Word, (of whom the whole Scriptures bear witness) nor is not faithfully resigned out of himself, nor continues not in the Root of his Regeneration which bears him, namely, in *Christ Jesus*, nor in the *Vine*, into which he was once grafted; such

Such may well assure themselves, that they are fallen from their *Regenerate State*, if ever they had it: and have therewithal lost that *Light* and *Power*, and that *Ability* by which they were able to see and discern *right and true things*.

For whoever exalt themselves in their Gifts, ought to consider that the *Root* should bear them, and not they the *Root*, and that although they be grafted in, they may again be broken off, and may, as an Unfruitful Branch, be flung into the Fire; as we see it happened from the beginning unto the *Fallen Angels*.

CHAP. III.

SO then, even the *Reason* of the *Regenerate* standing of it self, and not in *Christ*, the *Root* of the *Regeneration*, hath not *Power* nor *Authority* to *Judge* of *Scriptures*, nor of the *Disputes* about the *Divine Truth*: And when it simply of it self takes it in hand; is condemnable, and guilty of doing great Wrong and Dishonour to the *Divine Majesty*. How little then doth it become a Christian Divine, or a Man of sound Brain, to give that Authority to the *Unregenerate Reason*, which, being but *Flesh*, is blind, and an Enemy to God.

And know this assuredly, That God will not give His Glory to another, nor His Honour to the Carved Image of Man's Reasons; neither will He dwell in the Imagination, nor Disputations of your Idol, but in the Hearts of them who Fear Him,

Him, and tremble at his Commandments. And that wonted Stoutness, in which Men, (alas!) have dared to wrest the *Clear Words of God* so vainly and shamefully, must be left off, in which they durst withstand that *Clear Revelation* that is in themselves, and make them as if they were the Words of some inconsiderable Man, which they might turn this way, or that way, or which way they pleased; so greatly is the Fear of God, and the true Faith become cold, since this selfish Reason hath gotten in her head.

Tell us then unfeignedly, *If Divinity hath no higher Principle than Philosophy, nor doth not differ in the Foundation of it, what real difference will there at last be found?* For if it be as you say, That the Object makes the Difference; then there is no real Difference: for the Object is outward, and does nothing towards the discovering of a difference in things; but it is the *inward Light and Motion within*, that makes the true Difference: And while you are setting up your *Reason* in the *Divinity*, it appears clearly that you stand in the *Light of Heathenish Philosophy*, and differs not from them, but make Use of their Writings as a Rule for all your Contention, and distinguisheth thereby both the *Scriptures*, and your *Own Controversies*; and so such must be reckoned among them, spoken of in the first of the *Romans*: For that they are more fallen Inwardly, than those Heathens were fallen Outwardly, as their Works do daily witness.

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I say,

I say then in few Words, that such as do erect another Judge, in Matters of *Religion*, than *God*, and *His Spirit in Our Consciences*, without *His Holy Testimonies*, are fallen from *God*, and are not continued in the *Sound Reason*, *CHRIST* : And that you have not known *God*, nor those whom *Jesus Christ* hath sent ; nor know not the *True Working* of the *Holy Spirit* in you ; but are overturning the *Foundation of Faith*, and are fallen from it : For that is not of *Visible Things* (which are the very Objects of the *Unregenerate* and *Unlightened Reason*) but is concerning Things that are far above *Carnal Comprehension*. But such shut out the working of the *Holy Ghost*, which goes far above all *Understanding*, and above the *Principle* of it in our *Regeneration* ; without which no Man can see, nor enter the *Kingdom of God*.

CH A P. IV.

BUT on the contrary, *Reason* saith, That *Reason*, and the Grounds and Rules thereof are of Necessity to the searching out the Things that are *Evangelical*. But how far this her saying reacheth, is manifest by what is before said ; namely, That this Whore is divided from the *Church of God*, and gives her self out for a *Prophets* ; and until this very Day takes upon her to Preach and to deceive the simple People of *God*, leading them to Whoredom, and to eat that which is offered
to

to an Idol; and this is the true *Jezabel*, and the inward and original *Babylonish Whore* her self, who is the Mother of all Whoredoms, Abomination and Error from God: And that this most hurtful Idol might not be forsaken, therefore she seeks to overturn all principles of true Repentance, and of the Knowledge of God and of our selves, and of all right understanding of the Testimonies of Holy Scriptures, and of the true and pure Oracles of God, by quenching the Spirit; and then seeks to work Men into a belief of the sound words of Christ, while they are wresting and perverting his pure Doctrine, according to their own will and pleasure. This is she that speaks against the Spirit of God, and hath unto this day shut up the way of Regeneration in People, and the way of coming to Christ's Spirit, that they might not receive it, and consequently might not come to Dye with him, and not to Live with him.

It is upon this Root that all the Evil that is this Day among the Christians is brought forth, who do not only domineer and lord it over such as speak against them in a publick manner about the Crucifying the Old Man, and the Quickning in the New Man, &c. Then presently comes every Man forth with his Reason, and serves himself, therewith to wrest and pervert the Scripture, and to make the Commands of Christ of no effect.

They say, that the Reason is of necessity to the Gospel; whenas the Gospel depends up-

on the Faith, and not upon any words of Man's Wisdom, wherewith Men may seem to establish Truth: Hath not fallen Man need of *Light*, yea, of the *lightest Light*, which is the *true Reason* by which all things were made, and by which the *Grounds* and *Foundation* of the Gospel was laid; that *Light* I say, which *enlighteneth every Man that cometh into the World*, and that Spirit that is to lead us in *all Truth*, against which all that strive, against Truth shall never prevail: Which *Light*, although it shines in Darkness, namely, in the *Fleshly Reason*, yet that Reason comprehendeth it not.

These do the greatest dishonour to the Gospel, and do Sin against the very first Principle and Foundation thereof: Who set their corrupted Manly Reason for a judge in Controversies touching the defence of the Gospel; whenas it is but their own Armour wherewith they have Armed themselves to Combat with their Adversaries.

Paul describes the Christian Armour to be after another sort, *Eph. 6. v. 13, 14, 15, 16, 17.* and in the *2 Cor. 10. v. 4, 5.* there it appears to be other Weapons, and a quite other Spirit that we must receive, than the Spirit of *Aristotle* and other Philosophers; for the Kingdom of God stands not in Words nor Disputes, but in the manifestation of Power and Spirit.

The objects of Faith are things invisible, which are only discerned thorow the Power of God, and not thorow Mens jangling and disputations;

putations ; but they are visible to the eye of Faith, but not to Fleshly Reason, until Men come to be Regenerate they are hidden ; Faith is always busie about hidden Treasure : God himself dwels in that Light which is for Carnal Man un-approachable, until he be once dead in himself, and quickned again in Christ through Faith, and enlightned with the Light of Regeneration, by which he may see God and his Kingdom.

John said, No Man hath seen the Father, but the only begotten Son, who is in the bosom of the Father, he hath declared him unto you : Now this Son is known and received by Faith, and not by Reason : *No Man knows the things of God, save the Spirit of God.* But your Reason is not the Spirit of God, yet you think thereby to find out the things of God, and to raise Disputes and Judgments thereupon. But if you had received the Spirit of God, then you would know that to Judge you, and your work with a Righteous Judgment, and not according to the blind Judgment of your own Reason, which you have set up above the Spirit of God.

It is nothing else to this Day, but the Spirit of this World ; for you have not yet received the Holy Ghost, as your Works make manifest.

Now see what Reproach you do to the Gospel of Christ, who Preach Faith in Christ, and speak of things that are invisable, and that are far above Mans Understanding ; and then tell us, that these things cannot be de-

fended and maintained but by Reason; giving no regard to the words of *Paul*, who said, that we were *Aliens in our Minds, and Enemies to God in the Wicked Works*: How do you think to defend the Truth of the Gospel by such means.

It is very true, that you may make shift to defend your Sects and Opinions (that are come forth out of your own fallen Wisdom and Reason) against other Sects and Opinions; but the true Gospel of Christ Jesus, nor the Power of it, you have never known, as your Works bear witness.

CHAP. V.

IT is not needful that true Gospellers Dispute, but it is needful that they do Believe, and that they shew forth in their Lives those things in Life and Power which they do Believe; for the Kingdom of Heaven stands not in the enticing, or convincing words of *Man's Wisdom*, but in Power, and in Testimony of the Spirit.

Antichrist will never be rooted out with the same Weapons by which he hath gotten so great a Dominion, his Kingdom is but thereby enlarged. *The Weapons of our Warfare are Spiritual, not Carnal, but mighty through God, to pull down Strong Holds, and to bring to nought all Wicked Counsel, and every high thing that is set up against the Knowledge of God;*

God; and every Vain Imagination is hereby led Captive to the Obedience of Christ Jesus.

I grant, that the pure uncorrupted Principle of *Reason* is able to overcome all falshood whatsoever; but is this Principle uncorrupt in *Men* since the Fall, and before the Regeneration? Or can the Unregenerate make use of it? Is not their *Reason* blind till they receive the promise of the *Spirit*. Now the uncorrupted *Reason* is nothing less then the Eternal Word, the Son of God himself: That *Light* that shines in *Darkness* which is not by it comprehended: Yea, this is that *Life* which is the original of *Man's Life*, but not known by *Reason*, nor felt by that which is *Carnal*, until it is brought over into the Kingdom of *Faith*; and through a death unto Self, comes over unto the quickning Life of Christ in us; the which verily, the *Reason* can never bring to pass; for that it never goes beyond the Circumference of Nature, yea, in the Unregenerate of Corrupt Nature.

Why, see what *Reason* could bring to pass before the *Fall*; surely it abode not in the Truth, but by disputing with the Serpent, was soon fallen from the true and simple meaning of the Command of God to the subtilties of Satan, from the Faith to Unbelief, from the obedience of God's Command to her own Will; which is happened after a more Spiritual manner to the Gospellers of our Days; through a great lust in disputing they are deceived; for if Men come once to dispute about

God's Words, it is a sign of Unbelief; for a Believer is content with the Words as they are, although they are far beyond his understanding.

The time will come, that the true *Reason* shall by Christ and his Spirit be Revealed in his own time; for he is the true *Word*, and the only true *Reason* enlightning every Man that comes into the World, and from him must the true Art of *Reason* be learned, and not from *Aristotle* that deceiver, and others like him: but none are willing to learn of Christ, because he teacheth the Crucifying the Old Man (of whom the Unregenerate *Reason* is a piece) and teacheth the quickning of the New Man; but such as learn these things of him, are reproached as a company of Brainless Hereticks, and Fanaticks.

CHAP. VI.

NOW let us go see a little what you have all this time brought to pass with your *Reason*, and disputing against the *Papists*, and against one another? Are you not so much the farther gone out of the Doctrine of Christ, and from his Commands? While you have been busie about things that were without you, have you not forgotten the things that are within you, and given no heed thereunto, as your Unregenerate *Heart*, and your Corrupt *Reason*, that you have set above all that is of God, by which you have spent your time in
splitting

splitting of Hairs, about the simple plain Words of Christ Jesus.

And have you not herein behaved your selves as *Men*, when you are not as yet *Children* in Christ; but have built up a *New Babel*, far worse than the Old? and your Pride and Ignorance hath increased, under pretence of prosecuting a good matter, which you have taken up with a bad intent; and this is the very cause why your Adversaries Eyes are not opened to see their Errors; for they see you walk in the same.

What *Blind Man*, think you, being reproach'd by another *Blind Man* for being *Blind*, will chuse him to be his *Leader*? And while you are yet Unregenerate, and set the *Reason* for the decider of differences in *Religion*, and of the *Scripture*, which you interpret as you please; how, I say, can you come to see the Kingdom of God, having not received the Holy Ghost which is promised to be our leader into all Truth? How should you see the Truth, or walk in it? Do not you reproach the work of the Spirit, and call it *Deceivableness*, and the work of *Brainless Men*; and hereby as much as in you lies, you quench the Spirit in your selves, and in others?

You are no true Preachers of the Gospel of Christ and his Apostles, but every one of his own *Self*: The Gospel of Christ, and of *Paul*, and *Peter*, and *John*, must be, and is, Preach'd quite of another manner: You have but chosen out of their Preachings what likes you best, accord-

according to the *Reason* of the *Old Man*; and as for the rest, you are either silent, or say little of it, and that which you even say, is but after a perverting manner; so that all unbiassed and rational *Men* see how you use to wrest the Scripture, and make it of no force, contrary to the express meaning and words of Christ; who said, *the Scriptures cannot be broken*. They are the Preachers of God's Word, who Preach the Word of the Lord rightly, without wresting and perverting, and without flattering the *Fleshly Old Man* that should be Crucified: What is the word *Sanctification* among you, but an *empty Name*, which serves for a *Cloak*, for *Hypocrisie* and *Hypocrites*, who shall have no part in the *Kingdom of God*; and however you drive it on with Words, yet your Works witness against you.

That is not the one thing needful to know how to resist an Adversary, whose Principles perhaps, if rightly understood, may be better than yours, but the only thing needful is, to know the *New Man*, the *New Creature*; for if any Man be in Christ, he is a *New Creature*; and over every one that walks by this *Rule*, is *Blessings*, and over the whole *Israel* of God.

What have you brought forth, in that you have stirred up so many Zealots, and now have made them worse than your selves, and fitter for the Damnation of Hell? see what *Fruit* you and they have brought forth? had it not been better to have gathered together a few (that were good) in the Spirit, and to have

have taught them the sound Doctrine and Commands of Christ Jesus, and not your sly, subtil, invented Disputations, and Knowledge that puffeth up, but edifies not; why have you not furnished your Disciples with true Divinity, and the Commands of Christ? Wherefore have you always mingled your own sowre Leaven among them? Why have you not set before them the true pure Apostolical Milk; and learned them to labour and endeavour after *Perfection*; as *Christ* and *Paul*, &c. did learn.

The Judgment of God draws nigh, and the Harvest comes in, which you can never stand, nor they that follow you; verily, the Day and the Fire shall make Manifest, and Reveal what your *Doctrine* is, and upon what Foundation it resteth.

CHAP. VII.

BUT first let us consider how you have overcome the *Papists*, while you your selves are more overcome with Vice and Wickedness than many of them, though you have presumed to Judge them.

It is no Victory nor Gain in God's Eye for a Man to draw many to his *Sett*; for if so, *Mahomet* hath outdone you all; for he hath brought a greater part of the World to be subject to his Yoak, than any of you: But had you first overcome your selves, and had offered up your selves as a Sacrifice to the Lord,
and

and conquered those Vices in your selves, in which they still lie, and also the true ground and root of their Ignorance of God: *Covetousness, Pride, Self-Will, Unchastity; the Spirit of this World; the Flesh, and the Reason*, that exalts it self against God: Had you put off the *Old Man* with his Lusts and Affections, and had put on the *New Man*, that is Created after God in true (not in your own-made dead) Righteousness, you had done well; but this your Righteousness in you, brings forth nothing in you that's like the Righteousness of Christ, but *Exaltation, Worldly Honour, Hatred, Bitterness* among one another, *Lyes, Deceit*, and such things; concerning which it is said, that *they* that do such things, shall not enter the *Kingdom of Heaven*.

You are separated from them in Opinion concerning their Outward Worship; but in regard of Inward Worship, you have shut up your Hearts much more against Inward and Divine Operation than they; for they do maintain more of the Inward Divine Presence and dwelling of God in Man than you. Oh ye *Hypocrites!* so far are you estranged from, and made empty of that Divine Substance, and true indwelling of Christ Within; for which he took Man's Flesh and Nature upon him, and joined it to himself.

But the Prophecy of *John* is fulfilled in you, *The Light shined in the Darknes, and the Darknes comprehended it not: He came unto his own, and his own received him not: You have the Door*
of

of God's Kingdom open to you ; but you will neither go in your selves, nor suffer those that would : What answer think you will you make to that great heap of People whom you have deceived and beguiled with your Vain Disputations.

Behold the time comes that your House shall be left you *Desolate*, because ye have slighted the Day of your *Visitation*.

But you can stand in your lofty and exalted Judgment over those who lived a Godly Life in old time, in the thickest Darkness, who found the Gate to the Kingdom very Narrow, but found more of the Divine Substance, and indwelling of Christ in them, than you do, who have found out so wide a Gate as you think : And shall not they who took so much Pains and Labour to enter the Kingdom, and yet could not enter ; I say, shall not they rise up in Judgment against you in the Day of Christ's Judgment.

And if you have more Knowledge than they, and misuse it, are you not then worse than they, who had not that Knowledge, and yet endeavoured with so great Labour and Travail to enter the Kingdom of God, as it were by force, making it suffer Violence, when as you reject it, when offered to you.

Was not the Religious, yet Erronious, *Belief* of those in old time, better than your Cold and Evil Corrupt *Faith*, which will not lead you to touch that with your Finger, which they with all their Hearts took upon them.

And

And to speak more particularly to you, what has your *Reason* done for you against *Poper*y? You have cast off their Ceremonies: But doth the Kingdom of God stand in Ceremonies? 'Tis true, you have cast off that sharp Yoak which they laid upon the Flesh, and have as it were made the Straight Gate Wider, and the Narrow Way Broader But what Advantage have you hereby brought to the Inward Man? Have you not hereby strengthened the Fleshly, that it might with the better pretence Oppress that which is Spiritual, and so hinder the Regeneration in you? Have you not deceived People, in calling them to a Liberty of Conscience? Except that Liberty be in Christ, who alone makes free indeed; first by *Faith* (and not by *Disputing* and *Reasoning* in the Corrupt Nature) and then by his Doings and Walkings, his Birth, Life, Death, Resurrection and Ascension, through all which we must not in *Words*, but in *Deed*, walk with him: Have you not there I say, thus deceived the People with the promise of Liberty, that's a false Liberty, and made them worse, and more incurable than they were before? As your Fruits, now they are grown Ripe, do bear witness.

You say, you have called People to Liberty, but to this very Day are you speaking against the true Liberty.

I Testifie unto you, that you can never by your *Reason*, bring any one to true Freedom; for the *Reason* it self is a *Handmaid* un-

to

to Sin, except it be first dead upon the Cross of Christ, and there have learned Sobriety, and Subjection to the Obedience of Faith: So it is better to learn to believe, than to dispute; for a Man is by *Reason* more and more estranged from God, and from all Spiritual Workings, and made more an Enemy to God, except his *Reason* be enlightened, and governed by a greater Light, even by the *Spirit of God*, which is *Christ's Spirit*.

But let us search out another Part of your Work against the *Papists*, in the Point of *Justification*; which is a thing wholly *Spiritual*, and not understood but by the *Spirit of God*: But you have taken up *Reason* for your Armour, and will not suffer *Faith*, nor the *Holy Ghost* to be concerned, though this matter is directly contrary to the *Reason of Man* in his corrupt State and Nature. So that it appears clearly, and your Works and Doings prove it, That you do not to this Day understand that Point your selves as it is: For now in this hundred Years Reformation, we cannot see that you have attained to the *Regeneration*, nor received the *Holy Ghost*, nor can we see the *Justification* in Christ dwells in you; because we see the *World*, the *Flesh*, and your own *Will*, and *Self* not dead yet; neither live ye to God, neither have you as yet offered your selves up to God, for a living Sacrifice in the Faith of Jesus Christ, neither have you subjected your Reason to the Cross, as it appears sufficiently in

in your Lives, Disputes, and in all other things; so that we may see how you and your Disciples have set *Justification* directly against *Regeneration*: And as any Man will set himself against *Regeneration*, how bravely he can help himself with your Point of *Justification*. Whereas *Justification* comes to us, neither by *Imputation*, nor *non-Imputation*; but is bestowed upon Man out of the deep Mercy of God, through the *indwelling of Christ*, who in us, and (not only without us) brings forth the Righteousness, or rather the fulfilling of the right of the Law unto *Justification*.

So that you through your vain Disputations have robbed your selves of the right Aim and Purpose, and also of the true Fruit of *Justification*, and have lost the matter, and never rightly known it; and then have set up the Empty Word as an Idol in the Church, and given it Power to possess your Hearts, and to bring in an idle Imagination of a *Justification*: So that as it was of old to them under the Law, so is happened to you under the Gospel; that which was given for Life, is become Death unto you.

And this may thank your Reason, that will not submit to Christ, nor to his Word and Spirit; but hath exalted its self as a Lady, and as a Queen upon a Throne, and now hath brought you to Blindness and Darkness, and how great will this Darkness be.

Complain

to Complain not that your Disciples are so perverse, and do not come to true Repentance for their Sin; for its you that have taken the true Foundation of true Repentance out of their very Hearts, and have put this your Point of Justification, and several other fleshly Doctrines, according to your Flehly Reason, in the stead of it: And what have you now brought them into such a sweet Sleep, that you can by no manner of Means wake them out of it again?

You say, you are gone from the Traditions of Men, to the Holy Scriptures; but why did you not go over rather to God and his Commandments, to Christ and his Spirit, of which ye talk so much? verily even as far as your Reason and the old Man would lead you. And as you now, and the *Jews* of old use to deal with Christ singing *Hosana*, and in mockery making him King, and then Crucifie him.

Wherefore have you presumed that Power to wrest the Holy and Blameless Sentences of God, and turn them to your liking? Wherefore do you suffer your *Reason* thus to Lord it? Ye Hypocrites, do you not think that God sees all your *Deceit* and *Hypocrisy* in the innermost of your Hearts? You cannot deceive the All-seeing God, nor escape his revenging Eye.

Now that which is worst of all, is, You have not in earnest denyed the Traditions of Men as such, but only those that were Point of *Popery*, and *Popish Tradition*, them you say

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you

You have decry'd, of which there are many of them (setting aside the Superstition, and bringing them to the true and first Aim of them) are better than those Traditions which you have placed in their rooms; for instead thereof, you have plac'd many things according to the Desires of your Disputing Minds, bringing forth less Love, less Fear of God, and more Security and Liberty to the Flesh, and Love to the World than theirs did; so that you have broken down one Idol, and then set up another that hath less Substance in it then the first, only covered with a Cloak made of Scripture Words, and above all with your Disputations and Janglings; you that have set up your *Carnal Reason* for a Judge in *Contraversies of Religion*, have taken away the *Papish* Idols, and dumb Wooden Images, which were before but without you in your outward Houses of Prayer: But why have you set up this Whore her self; namely, the *Carnal Reason*, in God's Temple, which is the most hurtful Idol of them all, and proceeds from your own Heart, which belongs to her?

Wherefore have you not done away the Idols, and Abominations out of your Hearts, which belong to the inward Man, as namely, the Unbelief, Pride, Hatred, Strife, and the Works of the Flesh? And why is not the Root, and Original of all these done away? Namely, Self-Knowledge, Self-Will, the Wisdom of the Old Man, and the Imaginati-

ons of your vain Knowledge. The Philosophy of *Aristotle*, and the Idols of the Heathen, what do these among you, which are of your own Carving, and set up in the midst of your Church?

Surely you would have all People Worship them, and therefore you exalt them so high that they may be worship'd: Do you think the Lord doth not see and know them, how bravely soever you deck and cover them? Cleanse first the things that are inward, then cleanse the Cup and Platter, and things that are outward: But all these things shall fall in their dew time; for the Lord cometh to Judgment, who shall root out all your Idols.

CHAP. VIII.

IT is enough for the present to have touched upon these few things. Tell me then now, whether you do think that those that are of your Sect shall be saved? If you do, then you are just like the *Papists*, in that you, as well as they, reckon that Salvation can be attained by your own Works: And so you must be reckoned with that Sort that seek for Salvation, by being a Sect, and not by being in Christ, and in Him regenerated; do but see whether your Reason, and vain Disputes are come, and how you are turned,

not from the Pope to Christ; but from one Sect to another.

Tell me now again, if you think a Man, through the Strength of *Reason* can be converted to Christ? Verily, he may thereby be Converted from one Sect to another, and from one Opinion to another, but never to Christ, there needs quite another Means and another Spirit to the *true Conversion* to Christ: the *Regenerate Reason* may indeed do something in this Work, as it stands in Subjection to Christ, and *His Spirit*, nor then neither, as in it self considered; but as God makes use of that *Reason*, that is, subject unto him.

Those things that are comprehended by Reason, are not above Reason; and therefore reach not the things that really belong to the Kingdom of God, but only the Words and Imaginations of it; but the Power and true Understanding thereof such can never attain.

Now then you may see that it is impossible for any Man, *Papist* or other, to be truly Converted to Christ by the Strength of Reason: Wherefore then do you Dispute against them with the Weapons of your own Reason?

CHAP. IX.

YOU need not object against me that Golden Sentence of *Paul*, *Rom. 12.* where he exhorts the the *Romans* to that *reasonable Service*; for that *reasonable Service* is not as you imagine, nor in that Reason for which you plead: But it is that Service which your *Fleshly Corrupt Reason* most of all shuns; for that Service stands in giving up the Body for a Holy, Living, and acceptable Offering to God; in which Service, surely many of the Godly *Papists* in former Times have gone beyond you, as their Works and Histories do witness. And although most of them are very much grown Cold in such things; yet at this Day many of them cumber their Minds more about bridling the Lusts, and chastizing the Body, than you do, and are far less fast to their Worldly Goods than you are.

If you should object, and say, The Martyrs were of your Religion; you ought to know, that they never endured Martyrdom upon the Foundation of *Carnal Reason*; for if they had, then they were Martyrs of *Reason*, and not of *Christ*; we see that many wise Men among the *Heathen*, who have, with a free Will, offered themselves up to their Gods, and given up their Lives. It is the Cause
where-

wherefore, and the Spirit whereby a *Martyr* Suffers, that makes him a *Martyr*.

God forbid I should in the least lessen the Testimony of the Faithful Martyrdom of the Godly and Faithful Witnesses: I only say, if they were true Martyrs, their support in their Martyrdom was the *Power* of God, and not their *Reason*; but was the Work of *Faith*, and quite contrary to the Work of Corrupt *Reason*; and if there was any of your sowre Leaven mingled in them, which they, as a Poison, had in simplicity taken in; yet that Straw, by the Fire of Martyrdom was burnt up, and they cleansed of it; and manifested the Power of God to be stronger in them than Satan's Leaven, and their own Weaknesses or Imperfections: 'Tis true, that there has been Martyrs among you, who for speaking against the *Pope* of *Rome*, have, for their Testimony, suffered the Death of their Outward Bodies; but there has also been several, in whom the Principle and Foundation of the true Faith, and true Service of God hath appeared, (not for this or that Sect) and have sealed their Testimony by Death.

But where be the Martyrs now among you for your Testimony, who in the Regeneration, and following Christ in the Spirit, can forsake all that is Worldly and Bodily, as the Martyrs of the first Church have done, whose *Reason* was not set aloft, but was led
Captive

Captive to the Obedience of Christ, when the Church was not yet Poison'd?

Who is there among you that will be a Fool to the World, to obtain the true Wisdom? Who among you thinks it of necessity to Crucifie the World and the Flesh?

Again, Doth the Reasonable Service of God stand in forming your selves after the manner of this World? Where is that reasonable service of God that stands in the transforming by the renewing of the Mind? Don't you live after the Laws of this World; and above all things, seek the World's Communities and Friendships? Are not all these things, and your whole Life and Actions, after the manner of this World?

But may be you will say, we have Reformed the state of the Church: Oh, Reformed! But wherefore have you not Reformed your selves, and your Old Man? And why Reform you not to the Commands and Doctrines of Christ, which your *Reason* cannot Comprehend, nor your *Will* does not like of? Do you think your Churches are Reformed, because you have rejected the Ceremonies of *Popery*, and cast out their Dumb Stone, and Wooden Images?

But how is it in your Hearts? And how stands it with the Inward and Outward Man? and in the setting up your *Reason* to be Judge in Spiritual matters? Do but look into your Assemblies, and see how this lifts up a

Fleshly Heart in your Hearers, which is strengthen'd in their Lives? Don't you all live after the Principle of this World? Verrily, while you live after the *Reason*, you live after the *Spirit*, *Figure*, and *Principle* of this World.

For after Reason is fallen; it is govern'd by the Influence of the Stars, and Spirit of this World, and can no way be made free from it, until it be Slain through the Law and Gospel, and become subject to Christ, and made Living again through his Spirit, and brought in Obedience to the Dominion of the Divine Light: No other way can it be Redeemed from that Image of this World.

Paul learns us, that the reasonable Service stands in the Transformation by the Renewing of the Mind: How can the Mind be renewed by a Principle that is Old and Corrupt, Namely, our own *Reason*, which is an Enemy to God, and suffers it self to be led by the Adulteress, that is estrang'd from God, and hath always, and doth still, Daily commit Whoredom with God's great Enemies; Namely, the *Flesh*, the *World*, and the *Serpent*?

Now if the Mind must be Renewed, it must be set upon a certain New Ground, and in a certain New Light, whereby it can be Renewed; and that is the Ground of Faith, which teacheth to Believe, against Hope

Hope and Carnal Reason, as *Abraham, Sarah*, and many others have done, who subjected their *Reason* to God in the *Faith*; and this was that New *Light* through which their *Reason* was enlightned, not of themselves, but by the Spirit of God; which surely none will ever attain unto, until they deny themselves, and follow Christ.

Now where it comes to be so, there will follow that which *Paul* says, that Men may prove what is the Will of God, and what is good and acceptable in his Sight; but how should Miserable Man, who is fallen from God, and Understands not the things of God, nor his Spirit, be able to do that, especially seeing that this kind of proving is hateful to the *Flesh*; and the very word Perfection, is very unacceptable to their Ears? but in mean time, they have presum'd upon so many of their acceptable and good things, that they have fill'd themselves with all manner of Sin, and continue in them; and notwithstanding, dare to call themselves followers of the Good, Righteous and Acceptable to God.

Behold a little, and Examine your selves, see if you serve God with that reasonable service which *Paul* in that place describes; Don't you wholly do the Contrary? But what Reason is that which *Paul* there speaks of? Verily, it is not Yours which you so much exalt in your Divinity, but it is the
Divine

Divine Reason, and the Art of Reason which Christ teacheth after, that the Reason of the Old Man, through Faith, is Slain, and risen again in a New Light and Life; and the Man made indeed Reasonable, according to the Reason of God and his Image; and no more according to the Adulteress, which is fallen from God to the Devil, and hath by Generation, sent forth that her Poison in the Flesh.

I tell you farther, that if your Reason did stand in the same Innocency that *Adam's* did, and had the same Powers that his had before the Fall, and you should but Eat of the Fruit of the Theological Disputations that are lately given forth, you would commit a greater Fall, then ever *Adam* did.

CHAP. X.

BUT let us again turn to the Controversies that are between the *Reformed* and the *Papists*; of which I say, in Christ, in general, that they are not such as make a Man Damnable, except that he knows better, and be Convinced in his Conscience, and after that in Stiffneckedness and Wilfulness against God, and the Faith in Christ, continues in them; for our Salvation stands not in great Knowledge, but in Faith in God, and in his Fear, and in the Love, and the New Creature, which

which is Christ in us; neither doth it stand in an outward separation from the Assemblies and Ceremonies of others who Profess Christ, nor in having hatred against them, but in our separation from the World, the Flesh, and the Sin.

Verily, you have retain'd Inwardly that, out of which *Poper*y sprang, and have added a great deal to it; Namely, the Love of the World, and of the Old Birth, the Ease of the Flesh in this Life, the Philosophy, and the Art of Deceiving, and deceit of Words; and many things that are good among them you have rejected, as in Discipline; and many Godly Exercises, and strict manner of Living which Christ Commanded, when he said, *Sell all, and follow me*; and many other things, whereof you will be both Accused and Convinced by those Men of God that shall assist him in his Judgment, against whom you will not be able to stand.

Why have you taken away the Doctrine of Self-denial, and of all that is dear to us in this World? Durst you speak against Christ? Is it not clear, that that is one of his Commands; without the fulfilling of which, no Man can be counted worthy of him, nor be truly called his Disciple? Do you think that the misusing this Command hath put an end to it? Or, don't you deal worse with this Command than the *Papists* themselves, while you wholly reject it? And indeed, so you have
done

done with all the rest of the Commands of the Lord, that do not savour and taste to your *Flesh*, and your *Reason*.

Again, Does it become them that call themselves Evangelical, and Disciples of Christ, that they make preparation to go to War to Fight for Christ against the *Papists*? Well! be assured, that except you Repent, and with your whole Heart, and whole Soul, and with all your Mind, and with all your Strength do return to the true Living God, and to Jesus Christ his Son, you are in his Sight not one whit better than the *Papists*, but in some respect worse; for as you have received greater Talents, and have made no other use of them than you have done, so you shall receive greater Judgment.

How much better would it have been, and more agreeable to the Faith in Christ, (tho' not to the Old Man the Serpent, and the whole Generation of Vipers that are within you; and in a word, with your selves which I know appears strange to your Reason) that you might thereby have been Redeemed, and set at Liberty from the Devils, wherewith you are so fast holden, though you know it not, neither will know it? for then you might have come to have dyed with Christ in the Flesh, and have known a Contrite Spirit, and have been ashamed of your own Blind Foolish Disputations, and to have left off Lying in your own Self-hood, and so have been
Buried

Buried to the World, and all that is Worldly; and then you might have come to be made alive again, and have known a Resurrection to a new Life and Light that is in God; and so you might have come to know the Power of God put upon you, and to have been Gifted with his Spirit, and to have seen in his Divine Light, what that was that is only needful, and which were your real Enemies; and in what the true Faith in God and Christ stands; and what is the Spiritual Armour and Christian Weapons of War; and what that Image of God is, after which we must all be formed; and what the right Aim of our War in the Light of God is, which is not seen in the Darkness of the Carnal Reason?

Then you would have been fit for the Lord's War, and would have gathered a Church for Christ, and not for Antichrist that calls himself Christ (and is served by you more than Christ) your Assemblies would have been quite of another manner; it may be they would not have been so great; but they would have had no need of the Weapons of Sin: For Christ's Armour would have been sufficient for them.

For God is mighty enough, when he will, to preserve and defend them that are his, if you come but to Repentance for your Sin, and believe in God, and did not fly to the Refuge of the Weapons of the Impenitent; which Weapons clearly give you to see, that you
intend

intend not Repentance: For you will by Killing and Slaying of your Neighbour and Brother, defend your selves from the Righteous Chastisements and Wrath of God; but if you were Christians, why do you not rather Suffer, if it be Death it self, for the Commands of Christ's sake, who hath absolutely forbidden us the use of such Weapons? Verrily, in so doing, you will be Happy, and your Worship and Service of God would indeed be Reasonable, according to the Reason of the Kingdom of God, and not according to the Reason of the Men of this World, who, according to the Lusts of the Flesh, are Corrupted and Blind in Divine matters.

Having thus with a few Words discovered and shewn these things, it shall be sufficient for this Time: God shall Open and Reveal, at one time or other, greater things, and the *Light of his Countenance shall shine upon us, and he shall be seen in the Heaven, in the Ark of his Covenant*: But in the mean time, O you that are Upright! think of the Words of our Saviour, when he said, *The Light of the Body is the Eye; if therefore thine Eye be single, thy whole Body shall be full of Light; but if thine Eye be Evil, thy whole Body shall be full of Darknes*: If therefore, the Light that is in thee, be Darknes; How great is that Darknes? Farewel.

A. V. F.

N. B.

N. B. See the Testimony of *Luther* to shun the Reason in Spiritual matters, *Impostilla Ecclesiastica*, First Part, Page 137, 138. Printed at *Wittenberg*; upon the Words of *Isaiah* 60. in a Letter to *Epiphan*. And the Glory of the Lord is arisen, for behold the Darknes shall cover the Earth, and gross Darknes the People; but the Lord shall arise upon thee, and his Glory shall be seen upon thee.

Also *Helmont's* Dawning of the Day, or the New coming up of right Medicine, Chapter the second, Printed at *Rotterdam*, 1660. by *Johannes Narranus*.

T H E E N D.
